

DECREES OF OUR HOLY FATHER POPE INNOCENT XI.

Containing
The SUPPRESSION of an Office
of the Immaculate Conception of
the most Holy VIRGIN;
And of
A Multitude of *INDULGENCES*.

According to the Copies at Rome:
From the Printing-Press of the most
Reverend Apostolick Chamber.

Translated into English out of the French Copy;
(to which the Latine was adjoyn'd, as also here
it is;) By the direction of an Eminent
Person of Honour.

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Sept. 18, 1678.

IMPRIMATUR,

JOH. NICHOLAS

Vice-Can. OXON.

Prove all things : Hold fast that which is Good.
S. Paul , 1 Epistle to the Thessalonians, c. 5.

Let us not make to our selves a Religion out
of our own Fancies : For what is Real and True,
how small soever, is more worth than all that
we can invent of our own head. *S. Augustin in
his Book of the True Religion, c. 55.*

What is to be uttered in the presence of
Truth it self, ought not either to be spoken , or
written , but with great Reverence and Cir-
cumspection : lest we Provoke God more to
wrath, even by those things whereby we think to
Pacifie him. For nothing can be Pleasing to him,
but what is Honest and True. *Letaldus a Monk
of Mans, in his Preface to the Life of S. Julian,
Bishop of Mans.*

*Omnia probate : quod bonum est, tenete. Paulus,
I Thessalonic. v.*

*Non sit nobis religio in phantasmatibus nostris:
melius est enim qualecunque verum, quam quid-
quid pro arbitrio fingi potest. S. Aug. lib. de ve-
ra religione Cap. LV.*

*Cum magna reverentia gravitate dicenda, &
scribenda sunt, qua in conspectu veritatis recitari
debent ; ne unde Deus placari creditur, inde am-
plius ad iracundiam provocetur. Nihil enim ei
placet, nisi quod verum est. Letaudus Monachus
Cenomanensis in prologo Vitæ S. Juliani. Ceno-
mensis Episcopi.*

*The SUPPRESSION of an Office,
Of the Immaculate Conception of the
most Holy VIRGIN.*

FRier *Raimund Capisucci*, of the order of the Preaching Friars, Master of the Sacred Apostolique Palace, Judge Ordinary, &c. By Authority of the Office we hold; and by expresse Order of our most Holy Father, by Divine Providence Pope *INNOCENT XI*, to us directed; His Holyness having first consulted & heard the Advise of the most Eminent and most Reverend Cardinals, the General Inquisitors: We do Prohibite, and Declare to be Prohibited, a small Book, Intituled [*The Office of the Immaculate Conception of the most Holy Virgin, our LADY; approved by the Sovereign Pontif, PAUL the Fifth; who hath granted, to whosoever shall devoutly recite the same, an Hundred daies Indulgence; as may appear by his Bull of July 10. 1615. Printed at Milan, by Francis Vigon.*] Which Office begins with these Words: *At Martins. Ave Maria, ver. Eia me alabia nunc annunciate, &c. (i.e. Hail Mary. O my lips shew ye forth, &c.)* And ends with this Prayer; *Deus qui per Immaculatam Virginis Conceptionem, &c. (i.e. O God who by the Immaculate Conception of the Virgin, &c.)* Let none therefore of what Order, Degree, or Condition soever, dare to keep, read, print, or cause to be printed, the said Office: But, so soon as they shall

DECRETUM.

FRater Raimundus Capisuccus, ordinis Predicatorum, Sacri Palatii Apostolici Magister, Judex ordinarius, &c. Auctoritate officii quo fungimur, ac de mandato speciali Sanctissimi D. N. Domini INNOCENTII, Divinâ providentiâ PAPÆ XI, Auditis prius a Sanctitate sua Eminentissimorum DD Cardinalium, generalium Inquisitorum votis, nobis imposito: Prohibemus, prohibitumque decernimus, libellum inscriptum, Officio della immacolata concezione della Santissima Vergine nostra signora, approvato dal Sommo Pontefice Paolo V. il quale à chi devotamente lo recitara concede indulgenza di cento giorni, come apparisce nel suo Breve dato in Roma li X Juglio M.DC.XV. in Milano per Francesco Vigone. *Quod quidem officium incipit per hæc verba: Ad matutinum. Ave Maria. ver. Eia mea labia nunc annunciate, &c. Et desinit cum oratione: Deus qui per immaculatam Virginis conceptionem. Nemo igitur cujuscunque ordinis, gradus, et conditionis existat, presatum Officium apud se retinere, legere, imprimere vel imprimi curare audeat: sed statim a* presentis

shall have knowledge of this Decree, whosoever shall have the said Office, be required forthwith to deliver the same to the Ordinaries, or to the Inquisitors of the Place; under the Penalties contained in the Index of Books Prohibited. In witness whereof, we have given forth this present Decree, (Signed by our Hand, and ratified by our Seal,) the XVII day of *February*, in the Year M DC LXXVIII.

Fr. Raimund Capusucci, of the Order of the Preaching Friars, Maister of the Sacred Apostolick Palace, &c.

The place of † the Seal.

This day, being *Febr. 19, 1678*, the above-mentioned Decree, was set up and Published at the Gates of the Palace of the Holy Office (of the Inquisition) and in *Campi Flora*, and other usual and accustomed places of the City, by me *Francis Perid*, Cursitor of our most Holy Father, and of the most Holy Inquisition.

At *Rome*. From the Printing-house of the most Reverend the Apostolique Chamber. M DC LXXVIII.

Alind

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presentis decreti notitia, quicumque illud habuerit, locorum Ordinariis, aut Inquisitoribus tradere teneatur, sub pœnis in Indice librorum prohibitorum contentis. In quorū fidem præsens decretum a nobis propriâ manu subscriptum, et sigillo nostro munitum, dedimus, die XVII Februarii, An. M.DC. LXXVIII.

Fr. Raimundus Capisuccus, ordinis Prædicatorum, Sacri Palatii Apostolici Magister. &c.

Loco † Sigilli.

Die XIX Febr. M. DC. LXXVIII. Supradictum Decretum affixum & publicatum fuit ad Valvas Palatii S. Officii, & in acie Campi Floræ, & aliis locis solitis & consuetis Urbis, per me Franciscum Peridum, Sanctissimi Domini nostri, & Sanctissimæ Inquisitionis Curs.

Romæ ex Typographia Rev. Camera Apostolicæ. M. DC. LXXVIII.

Alind

The SUPPRESSION of a *Multitude of*
INDULGENCES.

THe Sacred Congregation appointed for regulating Indulgences and Holy Reliques, hath often times received complaints, against certain Indulgences dispersed & carried about in divers parts of the Christian world, which are supposititious and purely false: and others to be examined, which upon diligent Inquiries are found to be either Apocryphal; or by Popes of *Rome* revoked and called in; or null and void, the time for which they were granted being now past and expired: Many of which, not being easie to be discovered by Christian people, nor well skilled in these affairs; they are thereby deluded and disappointed of the hopes they had of obtaining Indulgences and Forgiveness of their sins. For which cause the said Sacred Congregation, earnestly desiring to apply a remedy to this evil, which doth dayly spread it self more and more; and to provide for the good of Souls, and the due respect of Indulgences; hath with great care and diligence, caused a Collection to be made of divers of them, and an Index or Table made thereof.

Such are those, in the first place, which are said to be granted by *John II.* and *Sixtus IV.* to those

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ALIUD DECRETUM.

Delata sapienter fuere ad Sacram Congregationem indulgentiis sacrisque reliquiis prapositam, Indulgentiæ quadam confictæ & omnino falsæ, quæ per diuersas Orbis Christiani partes circumferuntur; alia vero examinanda, quæ, adhibito studio, inventæ sunt vel apocrypha, vel a Romanis Pontificibus revocate, vel nulla, quod datum eis tempus præterisset: Quarum quidem plurimæ, cum non facilem cognitionem habeant Christi fideles, harum rerum minus peritos fallunt, qui spe indulgentiæ remissionisque peccatorum suorum consequenda frustantur. Quamobrem eadē Sacra Congregatio vehementer cupiens huic malæ magis indies serpenti occurrere, animarum profectui, et indulgentiarum dignitati consulere, plures illarum singulari diligentia colligi, et in indicem referri curavit.

Tales imprimis sunt illæ, uti asserunt, concessæ
a Joanne II. Et Sixto IV. recitantibus orationem
charitatis

those who shall say the Prayer of the Charity of our Lord Jesus Christ. *We pray Thee most gracious Lord, &c.*

By *Urban II.* granted to the Church of *S. Mary*, commonly called, of *Campagnole*, and of *S. Vittoria*.

By *Eugenius III.* to the Revelation made to *S. Bernard*, of a Blow or Stroke on the shoulder of our Lord Jesus Christ.

By *Innocent III.* to the Archiconfraternity (or Arch-con-friery,) and the Order of the Redemption.

By *Boniface IX.* to those who repair to the Chapel of *S. Nicholas* of *Tolentin* on the day of his Festival.

By *John XXII.* to those who kiss the measure of the sole of the Foot of the Blessed Virgin.

By *Alexander VI.* to the Image of *S. Mary*, commonly called *Laghetti*.

By *Leo X.* to those who wear the Cord of *S. Francis*. Printed first at *Rome*, and then at *Milan*, in the year 1665. (but there are also true Indulgences belonging to the Co-friers of the Archiconfraternity of the Cordeliers of *S. Francis*.)

To them that shall say the Angelical Prayer, when the Clock strikes.

To the Image of the Immaculate conception of the Virgin *Mary*, painted in a circle, with the Moon under her feet.

By *Pius IV.*, or *Pius V.* to the Prince of *Sienna*.

By

charitatis Jesu Christi Domini nostri : Precetor
 iissime Domine. &c.

*Ab Urbano II. Ecclesie S. Maria , ut vulgò
 dici solet , Campagnola , et S. Victoria.*

*Ab Eugenio III. revelationi de plaga in humero
 Jesu Christi facta S. Bernardo.*

*Ab Innocentio III. Archiconfraternitati, & or-
 dini Redemptionis.*

*A Bonifacio IX. visitantibus capellam S. Nico-
 lai de Tolentino in ejus die Festo.*

*A Joanne XXII. osculantibus mensuram planta pe-
 dis B. Maria Virginis.*

*Ab Alexandro VI. imagini B. Maria, vul-
 gò dicta Laghetti.*

*A Leone X. gestantibus funiculum S. Fran-
 cisci, primum in urbe impressa, deinde Mediola-
 ni. An. M. DC. LXV. (suas tamen habent &
 veras Confratres Archiconfraternitatis Cordige-
 rorum S. Francisci.)*

*Recitantibus orationem Angelicam ad pulsus
 horologii.*

*Et imagini conceptionis Maria Virginis imma-
 culata, in circulo depicta, cujus pedibus Luna
 subjecta est.*

A Pio IV. vel Pio V. principi Senarum:

By *Clement VIII.* to those who say the Prayer
O great mystery, &c.

To the Church of our Lady (as they call it)
of Mount-Serrat. Printed at *Avignon.*

And likewise other Indulgences for the Souls
of Christs faithful people departed. Printed at
Madrid, July 20. 1606.

By *Paul V.* to those who sing the Hymn, *we*
praise thee Mother of God, We confess thee Virgin
Mary, &c. or who be present on Saturday
when it is sung.

And to the Crowns, Rosaries, and Medals,
blessed by the said Pope, at the request of the
Cardinal *Frederick Borromaus* in the year 1611
when the Church of *S. Charles* was building at
Rome.

And by the same *Paul V.* & *Gregory XV.*
to those who say, *Praised be the most Holy*
Sacrament, Praise be to the most Holy Sacrament.

By *Urban VIII.* in honour of the same *Sacra-*
ment: at the request of Cardinal *Magalotti.*

And to the Priests, that, after the celebrati-
on of the *Masse*, shall say, *Hail Daughter of God*
the Father ; Hail Mother of God the Son ; &c.

By *Clement X.* to those who say, morning
noon, & night, the accustomed Anthymne,
The Angel of the Lord &c. and in the end of it
Thanks to God & Mary.

And likewise some others, which are sayd to
be granted by some Popes of *Rome*, to the
Crownes of the mysteries of the passion of our
Lord

A Clemente VIII. dicentibus orationem: O Magnum mysterium, &c.

Et Ecclesia S. Mariae quam vocant Montis-Serrati. Avenione impressa.

Tum alia pro animabus Christi fidelium defunctorum, impressa Martii XX. Julii M.DC.VI.

A Paulo V. cantantibus hymnum: Te Matrem Dei laudamus, Te Mariam Virginem confitemur, &c. vel si die Sabbathi intererint, dum idem cantatur.

Et Coronis, Rosariis, Imaginibus, & Numismatibus (quae Medallas appellant) ab eo benedictis, Frederico Cardinali Borromaeo supplicante Ann. M.DC.XI. dum Ecclesia Romana in honorem S. Caroli edificaretur.

Et ab eodem Paulo, & Gregorio XV. dicentibus, Sia lodato il Santissimo Sacramento, Laus Santissimo Sacramento.

Ab Urbano VIII. in honorem ejusdem Sacramenti, precibus Cardinalis Magalotti.

Et Sacerdotibus, celebratâ Missâ, dicentibus: Ave Filia Dei Patris, Ave Mater Dei Filii, &c.

A Clemente X. recitantibus, mane, meridie, ac vespere consuetam antiphonam, Angelus Domini. &c. & in fine: Deo gratias & Mariae.

Ac demum alia à nonnullis Romanis Pontificibus tributa, ut ajunt, Coronis Mysteriorum passionis

Lord Jesus Christ: at the request of the Great Duke of *Tuscany*.

Such also is that Indulgence of the Confraternity of *S. Nicholas*; whereby, upon five times repeating the Lords prayer & the Ave-Mary, they pretend to deliver every day one soul out of *Purgatory*.

Such are those others, of *S. Sebastian* & *S. Roch* at *Perouse*.

And, of the Society of *S. Bernard* at Trajans Pillar, at *Rome*.

And those of the Crosiers of *S. Eustorge*, at *Milan*, *Arimini* and *Bononia*.

Of the same kind are those which are sayd to be granted to the Chapel of the *Rosary* in the Church of *S. Anthony de Rovigo* or *Rodige*.

Or to the Church of the most Holy Trinity at *Bergome*.

Or to *S. Peters* of mount *Todon*, on the Festival of the *Invention of the Holy Crosse*.

Or to those who weare the Cord of *S. Francis de Paula*.

Or to those who say the masses of *S. Augustin*.

Or five other masses, in honour of the five Festivals of the Blessed Virgin.

Or to those who say the office of *S. Francisca Romana*.

Or the Anthymn, *Oh the great Passion, &c.* in memory of the passion of Jesus.

Or the *Rosary* of *S. Anne*: (which the Sacred Congregation doth not approve.)

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mis D. N. Jesu Christi, prece Magni Ducis Etrurie.

Talis indulgentia sodalitatis S. Nicolai, qua, repetita quinquies Oratione Dominicâ, & salutatione Angelicâ, unam liberari animam quolibet die à purgatorii pœnis affirmant.

Tales alie Perusii confraternitatis SS. Sebastiani & Rochi.

Et, Romæ, societatis S. Bernardi ad columnam Trajani.

Tales demum alie Cruce-signatorum S. Eustorgii, Mediolani, Arimini, & Bononie.

Ejus generis sunt & illa concessæ, ut ajunt, Cappella Rosarii in Ecclesia S. Antonii de Rodigo, seu Rodigii.

Vel Ecclesia Sanctissimæ Trinitatis Bergomi.

Aut S. Petri Montis Todoni die festo Inventionis Sanctissimæ crucis.

Vel gestantibus funiculum S. Francisci de Paula.

Vel celebrantibus Missas S. Augustini.

Aut aliàs V. festivitatum in honorem v festivitatum B. Virginis.

Vel recitantibus Officium S. Franciscæ Romanæ.

Aut antiphonam: O! Passio Magna, &c. in memoriam passionis Jesu.

Aut Rosarium S. Anne [quod Congregatio sacra non probat.]

Or the prayer which is wont to be printed with the Image of *S. Anne, Hail full of grace, &c.* (which prayer is forbid to be sayd.)

Or, the Office of the Immaculate Conception of the Blessed Virgin; which is pretended to be approved by *Paul V.*

Or, the Prayer *O God who for us in holy Linn, &c.* (except the Indulgence of an hundred daies, granted in the year 1671, at the request of the Duchesse of *Savoy*, to continue for 25 years, for all that live in her dominion.)

Or that other, *Hail Daughter of God, &c.* to be said after the Communion.

Or, to those who by any outward Sign testify their veneration of the Name of the most holy Sacrament of the Eucharist.

And likewise those Indulgences for Four-score Thousand years, coppied out of the Ancient Table which is said to be kept in the *Lateran* Church, to those who say this (truly pious) Prayer, *O God who for the Redemption of the world, &c.*

And those Printed at *Pavia*, in the year 1670, intituled *A Summary of the Indulgences granted by his Holyness our Lord the Pope, Leo X. to the Image of the Conception of the Glorious Virgin Mary.*

Or, those published at *Pesaro*, in the year 1608, under the name of *S. Joane.*

Or at *Barletta* (or *Barule*) to be obtained by those who say certain Prayers, (which yet are not ill ones.)

Or

Aut orationem, qua impressa cum imagine S. Anna circumferri solet : Ave gratiâ plena, &c. [qua oratio prohibetur.]

Aut Officium Conceptionis B. Virginis Immaculata, quod asserunt a Paulo V. probatum fuisse.

Aut orationem : Deus qui pro nobis in Sanctâ syndone, &c. [Excipitur indulgentia centum dierum An. M.DC.LXXI. concessa precibus Ducisse Subaudia ad Annos xxv. cunctis in illius ditione degentibus.]

Aut aliam : Ave Filia Dei, &c. post communionem recitandam.

Vel aliquo conspicuo signo venerantibus Sanctissimi Eucharistia Sacramenti nomen.

Indulgentie rursus octoginta millium annorum, veteri de tabula exscripta, quam in Basilica Lateranensi asservari affirmant pro dicentibus orationem illam vere piam : Deus qui pro redemptione mundi, &c.

Tum qua impressa fuerunt Pavia, An. M.DC.LXX. sub hoc titulo (Sommario delle indulgenze concesse dalla Santità di nostri signore Papa Leone X. all' imagine della concettione della gloriosa Vergine Maria.)

Vel Pisauri sub nomine B. Joana An. M.DC.VIII. vulgate.

Vel Barlette, seu Baretuli, à recitantibus quasdam non sane malas orationes lucranda.

Or at *Parma*, for those who in the daies of Lent repair to the Churches of the Third Order of *S. Francis*.

Or at *Pistoie*, or *Gastalle*, for those who say the Prayer, *Haile the most Holy Mary, Mother of God, Queen of Heaven, &c.*

And other Indulgences contained in a Book Printed by it self, of which the Devout Seraphick Benefactors are said to have benefit.

To these are to be added, the Indulgences said to be granted to the Crosses of *Caravaca*.

Or to the Crown, or Stellary, of the Immaculate Conception of the Virgin, consisting of Twelve Beads.

Or to the Beads, Crosses, and Crowns of *Aloysia de Ascensione*, a Spanish Nunne, of the Order of *S. Clare*.

Or to the Measure of the Hight of our Lord Jesus Christ.

Or to the Image or Measure of the Wound made in his side.

Or to the Prayer which is said to have been found in our Lords Sepulchre.

And the Indulgences, said to be granted on occasion of a certain Revelation made to *S. Brigitt*, *S. Mecheld*, and *S. Elizabeth*, and to *S. Joanne* of the Cross.

And those which are said to be granted to such Beads as have touched some one of the Three Beads, of which the Pope keeps one, the King of *Spain* another, and the other is in the hands

*Vel, Parma à visitantibus per Quadragesima
dies Ecclesias tertii ordinis S. Francisci.*

Vel, Pistarii & Vastella, à recitantibus orationem ; Ave Sanctissima Maria, Mater Dei, Regina Cæli, &c.

Et alia in peculiari impresso libro descripta, quibus frui dicunt devotos Seraphicos Benefactores.

His annumeranda sunt quæ crucibus Caravensibus tributa dicuntur.

Vel Corona, sive stellarum conceptionis Virginis immaculate, quod ex XII globulis precariis constat.

Vel granis, crucibus, & Coronis Aloysia ab Ascensione Hispanæ monialis ordinis S. Clara.

Vel mensura altitudinis Jesu Christi D. N.

Vel imagini aut mensura vulneris lateri ejus inflicti.

Vel orationi (ut aiunt) in Sepulchro Domini nostri reperta.

Et indulgentia, ut aiunt, innixa revelationi facta SS. Brigittæ, Mætilidi, & Elizabeth, vel B. Joannæ de Cruce.

Et concessa, ut asserunt, granis quæ aliquod ex tribus granis tetigerint exstantibus penes Romanum Pontificem, Hispaniarum Regem, & Ministrum generalem

hands of the General of the Friars Minors, of the Order of *S. Francis*.

All and every of which Indulgences the Sacred Congregation declares to be partly Supposititious & wholly Fals, partly Apocryphal, or on some other account Null and voyd, and that they can be of no benefit to any: And doth prohibit for the future their being, in any place whatsoever, published as true, or proposed to be obtained by Christian people: And Commands that all Books or Leaves of Paper, wherein they are proposed or mentioned as such, be destroyed or suppressed; unless the said Indulgences be therein carefully defaced, or blotted out. Mean while it is not the intencion of the said Congregation, that other Indulgences, not specified in this Decree, should therefore be accounted true and legitimate, and to be tacitely approved.

And moreover, all Indulgences, which (before the Decree of *Clement VIII*, made *Jan. 9*, 1597,) were granted to any Blessed or Consecrated Crowns, Rosaries, Beads, Crosses, and Images.

Or, which (before the Bull of *Paulus V*, beginning *The Pope of Rome &c*, Dated *May 23*, 1606,) were made to Regulars (or Religious persons) of any Religions or Orders whatsoever; the *Mendicants* not excepted.

Or, which, (before the *II*5 Constitution of *Clement VIII*, beginning *Quacumq*₃, &c; and the 68 of *Paulus V*, beginning *Qua salubriter &c*. were

Generalem fratrum Minorum , Observantia S. Francisci.

Omnes vero & singulas jam dictas indulgentias Sacra Congregatio partim esse confictas, & plane falsas declarat, partim apocryphas, vel ex alio capite nullas, quæ nemini suffragari possunt: Easque in futurum ullo in loco ut veras publicari, & lucrandas Christi fidelibus proponi vetat: Foliaque & libros, ubi sic proponuntur & afferuntur, omnino precipit aboleri; nisi predictæ indulgentiæ fuerint diligenter expunctæ. Nec ideo tamen vult alias, quas hoc decretum non continet, pro veris & legitimis, taciteque probatis, haberi.

Ac demum omnes indulgentias concessas ante decretum Clementis VIII. latum die IX Januarii M. D. XCVII. Coronis, Rosariis, grans seu calculis, Crucibus & Imaginibus Sacris.

Vel ante Breve Pauli V. quod incipit: Romanus Pontifex, &c. editum XXIII Maij, An. M. DC. VI. personis Regularibus quarumcunq; Religionum & Ordinum, etiam Mendicantium.

Vel ante Constitutionem CXV Clementis VIII. cujus initium: Quæcumque &c. & LXVIII Pauli V. incipientem Quæ Salubriter, &c. habi-
tas

were obtained by Aggregation or other Communication, of any Archconfraternity, Order, Congregation, Society (that of the Jesuites not excepted,) Chapter, or Company whatsoever; or of their Officials, Superiors, or other person or persons; even though such as that special and particular mention should be made of them; (unless they have been afterwards by the authority of the Pope of *Rome* renewed or confirmed:) are by the said Congregation in like manner declared to be of no force or moment.

Moreover the Summaries of Indulgences for the Congregations of the Christian Doctrine, for the Confraternities of the most Holy Trinity, and Redemption of Captives, of the Name of God, of the Rosary, of our Lady *de la Merce* and Redemption of Captives, of our Lady of Mount *Carmel*, of the Girdle of *S. Augustine*, and of *S. Monica*; are not permitted: unless first revised by the said Congregation.

The said Congregation doth likewise declare, that the Indulgences of the Stations of *Rome*, which out of a singular favour, have at some time been granted by the Popes of *Rome*, or hereafter shall be granted to certain Places, Orders and Persons, can be advantageous on no other daies of Stations than those which are expressly set down in the *Roman* Missal.

And that a Plenary Indulgence granted to such as do on certain daies repair to a Church, or do some other Pious work, be not of advantage to them but for once only the same day.

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*tas per aggregationem, vel aliam communicatio-
nem ab Archiconfraternitate nullâ, Ordine, Con-
gregatione, Societate etiam Jesu, Capitulo, vel
Cœtu quocunque; vel ab eorum Officialibus, Su-
perioribus, aliisque personis, vel personâ; etiamsi
earum vel ejus mentio specialis & individua fa-
cienda esset; nisi fuerint deinde Romani Pontificis
auctoritate innovata aut confirmata, nullius esse ro-
boris & momenti pariter declarat.*

*Porro Summaria Indulgentiarum pro Congre-
gationibus Doctrinæ Christianæ, Confraternita-
tibus, Sanctissimæ Trinitatis & Redemptionis
Captivorum, Nominis Dei, Rosarii, B. Mariæ
de Mercede, & Redemptionis Captivorum, B.
Mariæ de Monte Carmelo, Cincturæ Scti Au-
gustini & Monica; nisi ab eadem Congregatio-
ne recognita, non permittuntur.*

*Indulgentias vero Stationum Urbis quæ a Ro-
manis Pontificibus singulari quodam beneficio, vel
communicata sunt, vel communicabuntur inter-
dum aliquibus locis, Ordinibus, aut Personis,
diebus tantum Stationum in Missali Romano de-
scriptis, suffragari posse declarat.*

*Semel autem duntaxat in die Plenariam Indul-
gentiam in certos dies Ecclesiam visitantibus, con-
cessam, vel aliud pium opus per agentibus lucrifie-
ri.*

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All these the Secretary haveing made Report of to his Holyness ; his Holyness hath approved them all , and Commanded them to be observed inviolably.

Given at *Rome* the 7th day of *March*, 1678.

The Cardinal *Aloysio Homo-Dei*.

The place of † the Seal.

Michael Angelo Ricci, Secretary.

The 12 day of the Month of *March* 1678, the Decree above said was affixed and published at the Gates of the Court, and in *Campi Flora*, and other accustomed places in the City, by me *Roch de Stephanis*, Cursitor of our Holy Father the Pope.

Laurence Segni Master Cursitor.

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*De quibus relatione facta per Secretarium ad
Sanctissimum, cuncta Sanctitas sua probavit, &
inviolatè servari iussit.*

Datum Romæ, die vii. Martii M.DC.LXXVII.

Aloysius Card. Homo-Demus.

Locus † Sigilli

Michael Angelus Riccius Secretarius.

*Die xii Mensis Martii M.DC.LXXVIII. Inpradi-
dictum Decretum affixum & publicatum fuit
ad Valvas Curie, & in acie Campi Floræ; ac
aliis locis solitis Urbis, per me Rochum de Ste-
phanis Sanctissimi D. N. Papæ Curs.*

Laurentius Segnus Magister Cursor.

Accor-

*The Rules whereby we may
Judge of the Usefulness of these*
TWO DECREES.

WE find upon accurate observation very often, that even those things which had been judged right and good, have, upon a more exact examination of the truth, been found far otherwise in, *S. Just. 1. Discourse to the Gentiles.*

The Truth is not put to shame by any thing, but by being suppressed. *Tertullian against the Valentini-ans.*

And what, I pray, is it that we have to do? Is it not, what the Canons of the Church require? But when things are done against the Canon, it's fit they should be reformed. *Pope Julius 1 Epist. ad Orientales, in the 11 Apology of Athanasius.*

It is dishonorable and pernicious to Christianity, that those who make profession of it, should in matters of Religion talk so absurdly, that an Infidel who hears them so discoursing, contrary to all reason, cannot but laugh at it. But that which is herein the greatest trouble, is not, that he who thus talks becomes ridiculous; but, that those



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A Curata rerum inquisitio, persapè ea quoque
 que recta iudicata sunt, exactiori examine ve-
 ritatis adhibito, longè aliter se habere ostendit.
 S. Justinus Orat. 1. ad Græcos.

Nihil erubescit veritas nisi solummodo abscondi.
 Tertullianus l. contra Valentianinos.

*Quid queso nos oportuit facere? an non quod
 Ecclesiastici Canonis est? Par autem est
 ut qua contra Canonem acta sunt, emendationem ac-
 cipiant.* Julius 1 Epist. ad Orientales apud A-
 thanasium in Apologia 11.

*Turpe autem nimis & perniciosum, ac maxi-
 mè cavendum, ut Christianum, de his rebus qua-
 secundum Christianas literas loquentem, ita de-
 irare quilibet infidelis audiat, ut, quemadmodum
 dicitur, toto cælo errare conspiciens risum tenere vix
 possit. Et non tam molestum est quod errans homo
 deridetur: sed quod Auctores nostri, ab eis qui
 foris*

those who are not of the Church take this to be the sense of those that are the Founders of our Religion, And these rash venturous persons, it is not to be expressed, what grief and trouble hereby they do create to prudent, sober Christians. *S. Augustin in his Book, on Genesis, ad literam, chap. 19.*

For in the prayers of a great many, there be every day many things found amiss, if heard by the more learned : And many things therein contrary to the Catholick Truth. *The same S. Aug. l. 6. of Baptism, against the Donatists. c. 25. And in Gratian's Canon-law. De Consecrat. Dist. 4. si non sanctificatur.*

Truth gives a luster and splendor to all Arts and Disciplines : And where this is wanting beauty and comeliness must needs be wanting *Isidore Pelusiote lib. 2. Epist. 64.*

What hope is there left, when the Masters (the learned) are silent, and the Talkers be those who, if things be as they say, were never the Scholars of those Masters ? I am afraid that the silence of theirs is a Connivance. I am afraid that 'tis those rather may be thought the Speakers who suffer these thus to speak without controul. Silence in such cases is very suspicious. For Truth certainly would oppose it, if the falsehood were displeasing. 'Tis we therefore must answer for it, if by our silence we give countenance to the error. Let such therefore be sharply rebuked, and not left at liberty thus to tal

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foris sunt, talia sensisse credentur Quid enim molestia tristitiaque ingerant prudentibus fratribus temerarii presumptores ; satis dici non potest. S. Augustinus lib. de Gen. ad literam c. xix.

Multorum enim Preces emendantur quotidie, si doctioribus fuerint recitatae ; & multa in eis reperiuntur contra Catholicam veritatem. Idem l. vi. de Baptismo contra Donatistas c. xxv, & apud Gratian c.) Si non Sanctificatur, dist. iv. de Consecrat.

Veritas omnibus artibus & disciplinis ornamentum affert, qua si absit, omni ornatu & elegantia carent. Ildorus Pelusiota Epistolarum libro II Epist. LXIV.

Quid illic spei est, ubi Magistris tacentibus, hi loquuntur, qui, si ita est, eorum discipuli non fuerunt? Timeo ne committere sit hoc tacere, Timeo ne magis ipsi loquantur, que permittunt illis taliter loqui. In talibus causis non caret suspitione taciturnitas, quia occurreret veritas, si falsitas displiceret : merito namque nos causa respicit, si silentio favamus errori. Ergo corripiantur huiusmodi ; non sit his liberum

as they list. *Pope Celestin 1. Epist. to the Bishops of France.*

He that cannot content himself with a few things; 'tis evident that he makes his estimate, not by the Worth of things, but by the Bulk of them. *S. Avitus Bishop of Vienna, in the Dalphiny, Epist. 2. to King Gundebald.*

'Tis the source of most pernicious Errours; in those Authors for whom we have a reverence to be fond of every thing, & without distinction resolve to justify whatever we there meet with. *M. Aurelius Cassiodorus, a Senator, in his book, de divinis Lectionibus, c. 24.*

Next unto God himself, we are to reverence the Truth, being that alone which brings us nearest to God. *Martinus Dumienfis, Bishop of Bragues, in his Book De moribus.*

To observe also inviolable in every point, the holy General Councils, of Nice, Constantinople, the first of Ephesus, of Calcedon, the second of Constantinople held in the time of the Emperour Justinian of pious memory And to reform whatever shall happen to be contrary to the discipline of their Canon. *The Journal of the Roman Church, in the Profession of Faith which the Popes were wont to make at their Creation or Election.*

There be some who think they do service to God, if, in order to the putting a greater luster on his praise, they invent Romantick Stories full of untruths. But they would be of another mind, if they well considered the words of the great Apostle,

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liberum habere pro voluntate sermonem. Cælestinus 1 Epist. ad Galliarum Episcopos.

Qui recipere pauca fastidit, non virtute, sed mole rem conjicit. S. Avitus Viennensis Episcopus Epist. 11. ad Gundabaldum Regem.

Origo savissimi erroris est, in suspectis auctoribus amare totum, & sine judicio defendere velle quod invenis. M. Aurel. Cassiodorus Senator. 1. de Divinis Lectionibus. c. xxiv.

Post Deum veritas colenda est, qua sola homines Deo proximos facit: Martinus Dumienfis aliàs Bracarenfis. 1. De moribus.

Sancta quoque Universalia Concilia, Nicanum, Constantinopolitanum, Ephesinum primum, Calcedonense, & secundum Constantinopolitanum, quod Justiniani pia memoria Principis temporibus celebratum est, usque ad unum apicem immutilata servare Si qua vero emerferint contra disciplinam Canonicam, emendare, Romanæ Ecclesiæ Diurnum, in fidei professione, quam olim recens creatus, vel electus Pontifex emittebat.

Nonnulli enim se Deo deferre existimant, si ad deferenda laudis ejus insignia, falsitatis Argumenta componant; qui nimirum, si egregii Prædicato-

Apostle, who saies to the *Corinthians*, *If Christ be not risen, then is our Preaching vain, and your faith is also vain; yea and we are found false witnesses of God*, &c. according therefore to these words of the Apostle, he deserves to be called *A false witness*, who out of an indiscreet zeal to praise God, tells a Lye: And he doubtless bears witness against God himself, who doth unworthily contrive a forgery for his praise. *The Cardinal Petrus Damiani in his Preface to the Life of S. Maure Bishop of Cesena in Italy; and in the Prologue to the Life of S. Romuald.*

It belongs to our duty as well to retrench and forbid what is amiss; as to establish what is right, and when so established to enforce it by the strength of our Apostolick authority. *Pope Alexander the 111, Epist. to Stephen Bishop of Meaux.*

As we do not intend to infringe or make void what by our Predecessors hath upon good and advised deliberation been established: so also those things which have been gotten of them by surprise, to the Churches detriment and dishonour, we will have reformed, and reduced to a better condition. *Pope Innocent 111, to the Bishop of Canterbury, and to other Bishops.*

Forasmuch as falshood ought not to be suffered under the pretense of piety, we do by these our Apostolick Letters to you directed, Require you to admonish the said *Abbat* and *Monks* to desist from such presumptions, For it is no way conducing to their salvation or their re-

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ris verba diligenter attenderent, talia non sentirent. Ait enim Corinthiis, Si Christus non surrexit, inanis est ergo prædicatio nostra, vana est fides nostra: invenimur autem & falsi testes Dei &c. Secundum hac ergo Apostolica verba, Falsus testis meritò dicitur, qui indiscretè eum cupiens laudare mentitur: & adversus Deum præcudubio perhibet testimonium, quisquis in ejus laude perversâ molitur arte commentum. Petrus Damiani S.R.E. Cardinalis in præfatione vitæ S. Mauri Cæsennatis Episcopi, & in prologo vitæ S. Romualdi.

Sicut ad officium nostrum pertinet, quæ incongrua sunt prohibere; ita nobis potissimum convenit, quæ recta sunt, stabilire, & stabilita Apostolica firmitatis præsidio robarare. Alexander III. Epistolâ Ad Stephanum Meldensem Episcopum.

Sicut ea quæ a Predecessoribus nostris providâ fuerunt deliberatione statuta, nullatenus irritari volumus, vel infringi; sic, ea quæ ab eis sunt per obreptionem obtenta in honestatis Ecclesiastica detrimentum corrigi volumus, & in statum redigere meliorem. Innocentius III. l. i. Epist. ad Cantuariensem & alios Episcopos.

Quia igitur falsitas tolerari non debet sub velamine pietatis, Discretionis vestra per Apostolica Scripta mandamus, quatenus memoratos Abbatem & Monachos, ut ab ejusmodi præsumptione desistant, & auctoritate nostrâ maneatis. Cum nec salutis nec famæ congruat eorundem, questum acquirere

puration to make a gain by Preaching a Lye
 The xv. year of our Popedome. *The same Pope, l. 3.*
Epist. 10. to the Abbat and Prior of S. Victor.

In this (sixth) rank, we are to reckon the Legends and Miracles of Saints, the Lives of the Fathers, the Visions of devout persons, the Citations and Opinions of holy Doctors. All which the Church admits, not as things necessary to be believed in order to salvation, but as things conducing to excite devotion in Christians, and for their edification: Provided, there be nothing therein contained which is known to be false. John Gerson *Chancellare of the Church of Paris; in his Declaration of Truths to be believed as necessary to salvation.*

The abuses, which are crept into the Church of God, it becomes us by the exercise of our authority to take away. *Pope Nicolaus v. in his Constitution touching the conferring of Benefices in Germany.*

The Wheat as yet is covered with the husks. The Bishop of Rome is not able to pry into and search the hearts of men. *Mans heart is wicked and unsearchable, who can know it? 'Tis I the Lord that search the heart and try the reins. 'Tis God alone is able to do this* There are in man a thousand windings, a thousand artifices to deceive, a thousand tricks for mischief. In his heart is one thing, in his mouth the quite contrary. 'Tis but few that are truly good, and worthy the love of God, not carried on with varice: But the greatest part of men by much are

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Ann. xv. Idem l. 111. Epist. x. ad Abbatem &
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*Respicit iste gradus (Sextus) Legendas & Mi-
racula Sanctorum, Vitas Patrum, Visiones devota-
rum personarum, recitationes & opiniones Sacro-
rum Doctorum. Quæ omnia suscipit Ecclesia; non
quod determinet talia de necessitate salutis esse cre-
denda, sed quia proficiunt ad commovendos affectus
pios fidelium, & in adificationibus: Dum in talibus
nihil de certitudine scitur esse falsum. Joân. Gerso
Cancellarius Paris. in declaratione veritatum
quæ credendæ sunt de necessitate salutis.*

*Quæ in Ecclesiâ Dei incommoda inferunt, nostrâ
nos expedit animadversione remove. Nicolaus
v. in Constitutione edita circa collationem Sacer-
dotiorum in Germania.*

*In thecis adhuc granâ consistunt: non potest Ro-
manus Prasul introspicere, nec rimari hominum cor-
da. Pravum est cor hominis, & inscrutabile,
quis cognoscit illud? Ego Dominus scrutans
corda & renes probans. Dei solius ea potestas est.
. Mille sunt in homine latebra, mille fal-
lendi artes, mille nocendi astutia: aliud in corde,
aliud in ore gerit: pauci sancti, & digni, quos opti-
me amet Deus, quos avaritia non agunt stimuli;
sed maxima pars hominum ficta, fucataque est,*

plures

are hypocrites and counterfeits ; more are desirous to seem good, than to be so ; Wolves in Sheeps clothing. It is not therefore to be wondered at , if the Popes prudence be sometimes imposed upon ; and favours obtained for money. *Aeneas Silvius Cardinal of Sene, (afterwards Pope, by the name of Pius II.) in an Epistle to Martin Meyer Chancellor to the Archbishop of Mayence.*

Care is to be had also, that by pretence of false Miracles (*we may as well say False Indulgences*) we do not injury to those that are true. *The Faculty of Divinity at Paris ; in answer to a consultation concerning the souls of persons deceased appearing after they be dead, January 22, 1534.*

The holy Synod (of Trent) doth declare and ordain, that the use of Indulgences being very wholsome for Christian people, and approved by authority of Sacred Councils, is to be retained in the Church, And doth Anathematize those who who say they are useless, and deny that there is in the Church a power to grant them. But desireth nevertheless that, according to the ancient and approved custome in the Church, a moderation be used in the granting of them : least by too great a facility therein the discipline of the of the Church be infeebled. But being desirous that the abuses which herein have crept in , and have been an occasion that the favourable name of Indulgences hath been reproached by Hereticks , be reformed and corrected ; doth by this present Decree Ordain in the general, that all wicked

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plures videri boni, quam esse volunt; sub ovina pelle saepe lupinum offendes animum. Nihil igitur miri est, si Romani Pontificis aliquando providentia fallitur, & beneficia pecuniis extorquentur. Aeneas Sylvius Cardinalis Senensis, qui & postea Pius II. Epist. ad Martinum Meyerum Archiepiscopi Moguntini Cancellarium.

Attendendum quoque ne falsorum miraculorum (falsarū Indulgentiarum) pretextu veris miraculis (Indulgentiis) detrahatur. Facultas Theologiae Parisiensis in responsione ad consultationem de reditu animarum post mortem. An. M.D.XXXIV, die XXI I Januarii.

*Sacro-Sancta Synodus indulgentiarum usum Christiano populo maximè salutarem, & Sacrorum Conciliorum auctoritate probatum, in Ecclesia retinendum esse docet & praecipit: eosque Anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant. In his tamen concedendis moderationem juxta veterem & probatam in Ecclesia consuetudinem adhiberi cupit, ne nimia facilitate Ecclesiastica disciplina enervetur. Abusus vero, qui in his irrepsit, & quorum occasione insigne hoc Indulgentiarum nomen ab Haereticis blasphematur, emendatos & correctos cupiens, praesenti decreto generaliter statuit, praeavos
quastus*

wicked waies. of making gain for the obtaining of them be wholly abolished, as from whence hath issued the cause of manyfold abuses amongst Christian people. And as for other abuses, proceeding from superstition, ignorance, irreverence, or from any other cause, or in what manner soever, forasmuch as they cannot easily be all prohibited in particular, by reason of the manifold corruptions of the different places and provinces wherein these abuses are committed; Dorn strictly charge all Bishops, that every one as to his own Church do make a diligent collection of such kind of abuses, and make report of them in the first Provincial Synod; to the end that they may be censured by the suffrages of the other Bishops also, and thence transmitted forthwith to the Sovereign Roman Pontif, and by his authority and prudence it be so ordained as may be most expedient for the universal Church; so that by this meanes the Treasure of the holy Indulgences be distributed to all Christian people in a pious and holy manner, and without corruption. *Council of Trent, Sess. 25. in the Decree touching Indulgences.*

I say it more out of sorrow, than by way of reproach; that the Lives of the Philosophers by *Diogenes Laertius* are written with more seriousness, than the Lives of the Saints by Christians. And that *Suetonius* hath with much more integrity and less corruption related the affairs of the Cæsars, than Catholicks have done (I say not those

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questus omnes pro his consequendis, unde plurima in Christiano populo abusuum causa fluxit, omnino abolendos esse: Ceteros verò qui ex superstitione, ignorantia, irreverentia, aut aliunde quomodocunque provenerunt; cum ob multiplices locorum & provinciarum, apud quas hi committuntur, corruptelas commodè nequeant specialiter prohiberi; mandat omnibus Episcopis, ut diligenter quisque hujusmodi abusus Ecclesie sue colligat; eosque in prima Synodo provinciali referat, ut aliorum quoque Episcoporum sententia cogniti, statim ad Summum Romanum Pontificem deferantur; cujus auctoritate, & prudentia, quod Universali Ecclesie expediet, statuatur; ut ita Sanctorum Indulgentiarum munus piè, sanctè & incorruptè omnibus fidelibus dispensetur. Tridentinum Concilium Sess. xxv. in Decreto de Indulgentiis.

Volenter hoc dico potius, quam contumeliosè, multò à Laertio severius vitas Philosophorum scriptas, quam à Christianis vitas Sanctorum; longèque incorruptius, & integrus Suetonium res Caesarum exposuisse, quàm exposuerint Catholici, non dico res Imperatorum, sed Martyrum, Virginum,

those of their Emperors, but) of their Martyrs, Virgins, and Confessors. . . . I forbear to name persons. But certain it is, that those who thus mingle the Ecclesiastick History with fictions and falshood, cannot be good men, or persons of honesty; and that the whole of their Narrations is purposely designed either in order to Lucre, or in order to Errour; the one whereof is base and sordid, the other mischievous & pernicious. . . . So that, those who have gone about by fictions and false stories to stir up in mens minds a devotion for the Saints, have but (as I may judge) by these false stories impaired the credit of those which are true; and what has been most accurately delivered by the most serious Authors is by this means become questionable. . . . As though these holy men of God, who had in truth done and suffered so much for Christ, did stand in need of our Lies! Admitting then that these fictions, how fals soever, might with so much wit and artifice be composed as not to do hurt; they are at best but useless and of no real service, and (like lasy Soldiers) the burden of them is more than the advantage; they hinder more than they help. . . . They do therefore a great deal of mischief to Christs Church, who think they can never write a good history of the worthy deeds of Saints, unless embellished with forged Revelations and false Miracles. *Melchior Canus (who was one of the Divines in the Council of Trent,) lib. 11. de locis, civ. 4.* Making

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 tam est autem ; qui fidei & fallaciter Histori-
 am Ecclesiasticam scribentes , eos viros bonos
 atque sinceros esse non posse , totamque eorum nar-
 rationem inventam esse, aut ad quæstum, aut ad er-
 rorem ; quorum alterum factum est, alterum per-
 niciosum Quamobrem qui falsis atque
 mendacibus scriptis mentes mortalium concitare ad
 Divorum cultum voluere, hinc mihi nihil aliud vi-
 dentur egisse, quàm ut veris propter falsa adima-
 tur fides ; & qua severè ab autoribus planè vera-
 cibus edita sunt , ea etiam revocentur in dubium.
 Quasi vero sancti Dei homines nostris men-
 daciis egeant, qui tam multa vera pro Christo gesse-
 runt. Ut falsa quantumvis licet erudita simulati-
 onis artificio composita, ut noxia non sint ; quoniam
 inutilia sunt tamen, tanquam ignavi milites, on-
 eri sint magis quam auxilio Ecclesia igitur
 Christi vehementer incommodant, qui res Divo-
 rum præclare gestas, non se putant egregiè expositu-
 ros, nisi eas fictis & revelationibus, & miraculis
 adornarint. Melchior Canus, qui Concilio Tri-
 dentino interfuit, lib. xi. de locis c.vi.

Me ntra

Making his visite in those parts (*de Liano*) he understood that near the church of that place there was a Coffin of Stone with some bones in it which were had in great veneration, as true reliques of Saints : There being a common report that the night before the Feast of *S. Peter in vinculis* (or *Lammas* day,) there did in miraculous manner come forth of those bones so great a quantity of water that it filled the whole Coffin : and though those of the neighbourhood came in great numbers that day to take of that water, which they held to be a thing miraculous & holy, yet was the water not at all diminished, but the Coffin still continued full. . . . The Cardinal (*S. Charles Borromeus*) who held the reliques of Saints in great Veneration where ever he met with them, would needs come see these and examine them, that thereupon he might particularly recommend them to the people for their greater veneration. Whence came the Proverb, *That Cardinal Borromeo would neither let the living, nor the dead be at rest.* Resolving then to visite these bones, and inquiring diligently how they came there, he could find nothing of certainty. He thereupon began to suspect it was some devilish cheat. And to evidence the truth, he caused the Coffin and the bones to be well dryed; and then committed the custody thereof to three Priests, whom he could trust, that same night on which the water used to come forth : And then there appearing no sign

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*Mentre egli faceva la visita de Liano in quella riviera intese, come appresso la Chiesa di detto luogo, era un' arca di pietra con dentro alcune ossa tenute in molta veneratione, come vere reliquie de' Santi, essendovi publica fama che la notte precedente alla Festa di S. Pietro in Vincola il scisse miracolosamente tanta copia d' acqua da quel ossa, che se n' empiva tutta l' arca; è Benche concorressero le vicine terre, in quel giorno à pigliar di tal acqua, che si teneva per cosa miraculosa, e santa, non scemava però mai restandone sempre l' arca piena. . . . Il Cardinale che teneva le reliquie de Santi in somma veneratione e dove ne ritrovava tutte, le voleva vendere è ricanoscere, metterle in stima grande appresso i popoli, donde venno il proverbio, Che il Cardinal Borromeo non lasciava riposare ne i vivi ne i morti, Volle visitare qu'est' ossa; è in vestigando la loro origine, non trovò cosa alcuna di certo. Onde cominciò dubitare di qualche inganno diabolico; è per sicurarfi delle verità, fece asciugare benissimo l' arca el' ossa insieme, e poi la fece custodire da tre sacerdoti fedeli la notte istessa, che l' acqua soleva scaturire: e non apparendo mai segno
alcuno*

sign of water at all ; it was thereby discovered to be a meer artifice and cheat. And, to make provision against so great an abuse, he caused both the Coffin and reliquesto be buried under ground, that the people might not any more be cheated to that false worship. Which thing was received by the people of those parts with great admiration, extolling the Cardinal as a holy man, and having the spirit of God with him. *Johannes Petrus Issuanus, a Priest of Milan, in the Life of S. Charles ; lib.6. chap. 7. The thing was done in the year 1580.*

We Ordain that the Bishops be careful to have the Breviaries within their Diocess to be well & accurately corrected; and that things therein appointed to be read, be reformed by judicious and skillful persons, according to the truth of history, out of the records and writings of ancient approved Authors. *The Provincial Council of Tours, held in the year 1583. ch. 15. De Paræcis & Presbyteris.*

Honour and Virtue, two of the Heathens Deities, had their two Temples built close together, and unto that of Honour there was no passage but through that of Virtue. In like manner amongst Christians, to whom all Will-worship is interdicted, Truth and Piety ought not to be disjoyned, nor indeed can they be. 'Tis with them only that Devotion or Piety is built upon Truth. . . . Devotion therefore is to be joyned with Truth ; not blended with Forgeries or Falshood

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alcuno d' acqua, scoper se che ciò veniva fatto con artificio e inganno. E per provvedere a un tanto disordine, comandò che fosse sepolta sotto terra la casa e l' ossa ancora, acciò il popolo ingannato non le adorasse piu falsamente. Cosa che recò in quelle parti grande ammiratione predicando poi quei popoli il Cardinale per huomo Santissimo, il quale avesse lo spirito di Dio con lui. Joannes Petrus Isfuanus Mediolanensis Presbyter. lib. vi de Vita S. Caroli. Cap. vi i. Quod factum contigit, An. M. D. LXXX.

Volumus Episcopos curare propria Breviaria, quàm fieri poterit certissimè & accuratissimè commendari; lectionesque insertas peritorum industriâ, ad historia veritatem, ex antiquorum probatorumque auctorum scriptis & monumentis reformari. Turonense Concilium provinciale. c. xv. de Parcæis & Presbyteris.

Honor & Virtus Gentilium numina gemellas ades junctim locatas habebant; ad honoris non nisi per virtutis januam patuit aditus: apud Christianos, quibus omnis interdicitur Etelotresceia. Veritas & pietas nec dissociari debent, nec possunt. Apud eos solos, veritati pietas superstruitur :: Ergo jungenda Veritati aut à falsitate secernenda Pietas.

Joannes

Joh. Launoye, a Parisian Divine, in an Epistle to the Cardinal Francis Barberine, at the beginning of his Treatise against the Vision of Simon Stoch, and the Priviledge of the Bull called Sabbathine, &c.

The Bull called *Sabbathine*, is spurious: and the Vision of *Simon Stoch*, a forgery of the Thirteenth Century. We commend the action of *S. Martin*, who refused to offer on an Altar dedicated to a Robber, & caused it afterwards to be destroyed. Like commendations we allow to those who make it their business to Correct the Offices of Saints: and judge those to be guilty of grievous sin, whoever put Fables or Fictions into books of the church, or hinder them from being put out. *Theses in Divinity*, of *Claude Blouin*, a Priest of Paris and Licentiate of the Faculty of Divinity there; maintained in the Sorbon at the Act of the Vespers, October 24. 1674. Column. 3, 4.

The Bull called *Sabbathine* is spurious; and unworthy a Pope of Rome. *Theses in Divinity*, of *Noel Varet*, a Priest of Paris, a Licentiate in the sacred Faculty of Paris, a Fellow of the Colledge of Navarre; maintained in the College of Navarre at an Act of the Vespers, Aug. 23. 1677. Col. 4.

There be a great many Constitutions ascribed to the Popes of Rome, which never proceeded from them And in particular the Bull commonly called *Sabbathine*, I take to be supposititious and falsely ascribed to Pope *Joh. xxi i*. For what can be more ridiculous, or more unworthy

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Joannes Launoius Paritiensis Theologus Epist. ad Franciscum Barberinum S. R. E. Cardinalem præfixa operi cui titulus est, De Simonis Stochi viso . de Sabbathinæ Bullæ privilegio, &c.

Spuria Bulla, quæ vulgò dicitur, Sabbathina; visum Simonis Stochii XIII. Seculi figmentum est. Laudamus S. Martini factum, qui ab erecta uni alicui latroni ara se abstinuit, illamque postmodum summovit: Pari laude suffragamur eis, qui ad emendanda Sanctorum officia incumbunt; atque vehementer peccare asserimus omnes, quicumque in Ecclesiasticos libros commenta inferunt, vel impediunt ne illata tollantur. Theses Theol. M. DC. LXXIV. in Sorb. pro actu Vesper. III. & gicæ Claudii Bloini, Presbyteri Parisiui, & Sacræ Facul. Paris. Licentiati die XXIV Octob. An. IV Columna.

Spuria est Bulla, quæ vulgo dicitur Sabbathina; indigna quippe quæ a Pontifice Romano emanaverit. Theses Theologicæ Natalis Vareti, Presbyteri Parisini, & Sacræ Facult. Paris. Licentiati, Socii Navarrici, die XXI. Aug. An. M. DC. LXXVII. in Regia Navarra, pro actu Vesper. IV. Columna.

Multa tribuuntur Romanis Pontificibus Constitutiones, quæ ab iis non emanant :: Bulla quoque quæ vulgo dicitur Sabbathina suppositivus videtur mihi Joannis XXII. partus; Quid enim
D *magis*

a Pope of *Rome*, than to affirm ; “That the Vir-
 ‘gin *Mary* should make a promise to one that
 ‘he should be Christs Vicar upon earth, on con-
 ‘dition that he grant a confirmation of the Or-
 ‘der of the *Carmelites* : That every one who is
 ‘a Carmelite, and enters that holy Order,
 ‘shall obtain eternal Salvation : That the Satur-
 ‘day next after any of the Brothers or Sisters of
 ‘the Order of the Carmelites do dye, the Vir-
 ‘gin *Mary* will go down into Purgatory and
 ‘deliver thence all that she finds there, and
 ‘bring them back to the Mountain of Eternal
 ‘Life. Away with these fooleries, and such as
 these are, from the true Professors of the Catho-
 lick, the Apostolick, and the Roman Faith and
 Religion. *Theses in Divinity maintained in the*
School of the Jacobins, by Noel de Bretignerés,
Priest of Verneuil and Licentiate in the Sacred Fa-
culty of Parise, in an Act of the Vespers, Septemb.
 13. 1677.

Advertise.

magis ridiculum & Romano Pontifice magis indignum, quam asserere ' B. Virginem polliceri aliquem fore Vicarium Christi in terris, si confirmationem Ordinis Carmelitarum concedat; Salutem aeternam consecuturum, quicumque Carmelita fiet, & Sanctum ordinem intrabit; B. Virginem Sabbatho primo post obitum Confratrum, & Confororum Ordinis Carmelitarum descensuram in Purgatorium, & inde quot quot inveniet liberaturam, ut eos in montem vitae aeternae reducat. Has & similes ineptias apagè à Catholica, & Romana Religionis & fidei veris cultoribus. Theses Theologicae Natalis de Bretigneres, Presbyteri Vernolæi, Sac. facultat. Paris. Licent. Theologi, die xiii. Sept. An. M. DC. LXXVII. in Scholis Doctoris Angelici, pro actu Vesper. v. Columna.



Advertisement.

IT hath been thought advisable, with the Two Decrees above-printed, to adde the Rules and Passages subjoyned to them; that it may appear with what spirit our holy Father the Pope, and their Eminencies the Cardinals have applyed themselves to the making these Decrees; and the obligation incumbent on other Christians in this as in all other things to comply with their good intentions, and conform themselves thereunto. It is not to be denied, that there be a great many people who do not think the matter in hand to be a matter of so great consequence; nor that it is so dangerous a thing to be mistaken in these affaires, when there is (as the people phrase it) a good meaning. But the Prelats and Pastors of the Church are not of that opinion: and do very well know that it is a thing of great importance, not to suffer what is suspicious and frivolous in Religious

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ous exercises. This they indeavour to make evident by the Rules adjoyned ; wherein they think there is nothing contained but what may serve for publick edification. Having therein no other design, but to shew the difference that ought to be made between those Indulgences and Prayers which be True, and those which be Fals and Apocryphal. And indeed, in such things as these, we are not so much to look upon the great number, as the worth of them: 'Tis with Truth, as with excellent Wine ; it is not to be drunk with the dregs in it.

*Contemnendus Pincerna est, qui dum Vini copia
jactat, faciem quoque puniendam temeritate propinat.*
Petrus Damiani, Præfat. Vitæ S. Mauri Cæsen.
Episcopi.

*The Drawer is not to be excused, who to make
his Wine seem the more, doth (very unhand somely)
fill out the dregs with it.* Peter Damian, in his
Preface to the Life of S. Maure, Bishop of Ce-
sene.

Thus

Thus far, the *French* Copy.

In some places of the English Translation, where we may seem to vary from the Latine (in the phrase, not in the sense,) we have therein followed the French, who have taken a greater liberty in paraphrasing the Latine, than we have done.

To

TO fill up the vacant Pages, I have thought fit to add, (as a specimen of such things as are here prohibited,) the *Hymn*, commonly called *Te Deum*, as I find it perverted and by them applied to the Virgin *Mary*. Whence we may see, with what boldness they apply to her, this most solemn Hymn designed for the praise of God himself.

A Copy of this, thus perverted, I find Printed, in a stately manner, in the close of a Book written by *Melchior Inchofer*, a Jesuite, in Justification of a Letter pretended to be sent by the Virgin *Mary* to the City of *Messina*.

Two of which Books (intituled as hereafter followeth) are extant in the Bodleyan Library; at C. 4. 14. *Jur.* and *Seld. Theol.* O. 1. 1.

This Hymn (so perverted) I take to be the same, (or not much differing from it,) with that which is here said to have been recommended by Pope *Paul*, V. with Indulgences granted to those who sing it, or hear it sung: which (amongst others) are deservedly condemned by this Decree.

An

*An Epistle written by the Blessed
Virgin Mary to the Messenese,
asserted to be True, &c. By P. Melchior
Inchofer (of Austria) one of the Society
of Jesus; Printed at Messina by Peter
Bree, at the charge of Joseph Materose,
in the year 1629.*

Pag. 405

WE praise thee, O *MARY*: we acknow-
ledge thee to be the Lady.

All the earth doth worship thee: the Mother
of the everlasting God.

To thee all Angels cry aloud: the Heavens and
all the Powers therein.

To thee Cherubins and Seraphims: continu-
ally do cry,

Holy, Venerable, Wonderful: Mother of the
Lord God of Sabaoth.

Heaven and Earth are full: of the fruitfulness
of thy Virginity.

The glorious Company of the Apostles: praise
thee.

The goodly number of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The Holy Church throughout the world:
doth acknowledge thee.

The Mother: of infinite Majesty;

Thine honourable, true: & onely Son,

Conceived by the Holy Ghost; the Com-
forter.

Thou

Epistolæ B. Virginis Mariæ ad Messanenses veritas vindicata, &c.
 Authore P. Melchiore Inchofer Austriaco è Soc. Jesu. Messanæ ex Typographia Petri Breæ, sumptibus Josephi Materosi. Anno salutis M. DC. XXIX.

Pag. 405.

TE MARIAM laudamus : te Dominam confitemur.

Te aeterni Dei Matrem : omnis terra veneratur.

Tibi omnes Angeli : tibi Caeli & universæ Potestates ;

Tibi Cherubim & Seraphim : incessabili voce proclamant.

Sancta, Venerabilis, Admirabilis : Mater Domini Dei Sabaoth.

Pleni sunt Caeli & Terra : fecunditatis Virginitatis tue.

Te gloriosus Apostolorum Chorus,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus honorat exercitus.

Te per Orbem terrarum Sancta consuetur Ecclesia.

MATREM immensa Majestatis.

Venerandum tuum, verum, & unicum Filium ;

Ex Sancto conceptum paracleto Spiritu.

Tu

Thou art the Queen of glory : O M A R Y.
 Thou art the true Mother : of the Son of the
 everlasting Father.

When he took upon him to deliver man :
 thou didst afford him thy Virgin Womb.

Thy seed having overcome the sharpness of
 death : the kingdome of heaven is open to all
 believers.

Thou sittest at the right hand of thy Son : in
 the glory of the Mother.

We believe that thou shalt come : with thy
 Son the Judge.

We therefore pray thee , help thy servants :
 whom thy Son hath redeemed with the pretious
 blood he had from thee.

Make them to be numbered with thy Saints :
 in the glory of God.

O *Lady*, save thy people : and bless thy Sons
 inheritance.

Day by day : we magnify thee.

And we worship thy name : ever world with-
 out end.

Vouchsafe, O *Lady* : to keep us this day with-
 out sin.

O *Lady* have mercy upon us : have mercy up-
 on us.

O *Lady* , let thy mercy lighten upon us : as
 our trust is in thee.

O M A R Y, after God, in thee have I trusted :
 let me never be confounded.

Tu Regina Gloria MARIA.

Tu Patris Sempiterni Filii: es vera genetrix;

Cui ad liberandum suscepturo hominem: exhibuisti Virgineum uterum.

Per semen tuum devicto mortis aculeo, aperta sunt credentibus Regna Cælorum.

Tu ad dexteram Filii sedes: in gloria Matris.

Cum Filio Iudice crederis apparitura.

Te ergo quesumus, tuis devotis subveni: quos Filius tuus pretioso Sanguine ex te suscepto redemit.

Æterna fac cum Sanctis Dei gloria numerari.

Salvum fac populum tuum Domina: & benedic hereditati Filii tui.

Et dirige eos, & extolle eos: usque in consummationem sæculi.

Per singulos dies: benedicimus te.

Et veneramur nomen tuum: in seculum, & in seculum sæculi.

Dignare, Domina, die isto: sine peccato nos custodire.

Miserere nostri Domina: miserere nostri.

Fiat misericordia tua super nos: quemadmodum speramus in te.

In te MARIA post Deum speravi: non confundar in æternum.

Of like nature is that which they call *Our Ladies Psalter*; where, what the Psalmist applies to God, is by them applied all along to the Virgin *Mary*. An instance whereof, we have collected by Arch Bishop *Usher*, in his Answer to the Jesuits challenge. pag. 490.

Blessed is the man who loveth thy name, O Virgin *Mary*; thy grace shall comfort his Soul. *Psal.* 1.

Lady, how are they multiplyed that trouble me: with thy Tempest shalt thou persecute and scatter them. *Psal.* 3.

Lady, suffer me not to be rebuked in the fury of God; nor to be judged in his wrath. *Psal.* 6.

My Lady, in thee have I put my trust: deliver me from mine Enemies, O Lady. *Psal.* 7.

In our Lady put I my trust: for the sweetness of the mercy of her name. *Psal.* 10. (or, as we reckon, *Psal.* 11. and so in these that follow.)

How long wilt thou forget me, O Lady: and not deliver me in the day of tribulation. *Psal.* 12.

Preserve me, O Lady, for in thee have I put my trust: and impart unto me the drops of thy: Grace. *Psal.* 15.

I will love thee O Lady of Heaven and Earth
and

and will call upon thy name among the Nations.
Psal. 17.

The Heavens declare thy Glory : and the fragrance of thine Ointments is spread amongst the Nations. *Psal. 18.*

Hear us Lady in the day of trouble : and turn thy merciful face unto our Prayers. *Psal. 19.*

Unto thee, O Lady, have I lift up my Soul : in the judgment of God, by thy Prayers, I shall not be ashamed. *Psal. 24.*

Judge me Lady, for I have departed from mine innocency : but because I will trust in thee, I shall not be weakened. *Psal. 25.*

In thee O Lady, have I put my trust, let me never be confounded : in thy favour receive me. *Psal. 30.*

Blessed are they whose hearts do love thee O Virgin *Mary* : their Sins by thee shall mercifully be washed away. *Psal. 31.*

Lady, judge them that hurt me : and rise up against them, and plead my cause. *Psal. 34.*

Waiting have I waited for thy grace : and thou hast done unto me, according to the multitude of the mercy of thy name. *Psal. 39.*

Lady, thou art our refuge in all our necessities : and the powerful strength treading down the Enemy. *Psal. 45.*

Have mercy upon me O Lady, who art called the Mother of mercy : and according to the Bowels of thy mercy cleanse me from all mine iniquities. *Psal. 50.*

Save

Save me Lady by thy name : and deliver me from mine unrighteousness. *Psal.* 53.

Have mercy upon me O Lady, have mercy upon me because my heart is prepared to search out thy will : and in the shadow of thy wings will I rest. *Psal.* 56.

Let *Mary* arise and let her enemies be scattered: let them all be trodden under her feet. *Pf.* 67.

In thee O Lady have I put my trust, let me never be put to confusion : deliver me in thy mercy, and cause me to escape. *Psal.* 70.

Give the King thy judgement, O God : and thy mercy to the Queen his mother. *Psal.* 71.

O Lady, the Gentils are come into the inheritance of God : whom thou by thy merits hast consecrated unto Christ. *Psal.* 78.

Thy mercies O Lady, will I sing for ever. *Psal.* 88.

God is the Lord of revenges : but thou the mother of mercy dost bow him to take pity. *Psal.* 93.

O come let us sing unto our Lady : let us make a joyful noise to *Mary* our Queen that brings Salvation. *Psal.* 94.

O Sing unto our Lady a new song: for she hath done marvelous things. *Psal.* 97.

O give thanks unto the Lord, for he is good : give thanks unto his Mother, for her mercy endureth for ever. *Psal.* 106, and 117.

Lady, despise not my praise, and except this Psalter that is dedicated unto thee, *Psal.* 108.

The

The Lord said unto our Lady : sit thou, my Mother, at my right hand. *Psal.* 109.

They that trust in thee O Mother of God: shall not fear from the face of the Enemy. *Psal.* 124.

Except our Lady build the house of our heart: the building thereof will not continue. *Psal.* 126.

Blessed are all they who fear our Lady : and blessed are all they who know to do thy will, and thy good pleasure. *Psal.* 127.

Out of the deep have I cryed unto thee O Lady : Lady hear my Voice. *Psal.* 129.

Lady remember *David* : and all that call upon thy name. *Psal.* 131.

O give thanks unto the Lord because he is good : because by his most sweet Mother the Virgin *Mary* is his mercy given. *Psal.* 135.

Blessed be thou O Lady, who teacheth thy servants to war, and strengthenest them against the Enemy. *Psal.* 143.

Praise our Lady in her Saints : praise her in her virtues and miracles . . . Let every thing that hath breath praise our Lady. *Psal.* 150.

And after the same rate is that whole *Psalter* of our Lady, written by *Bonaventure*. Who's own words in Latine (which I spare here to repeat) are there cited *verbatim*, by that Reverend Primate.

Another like *Psalter* there is, framed by *John Peckham*, called the *'Tsalter of the salutations of the Virgin, or Psalterium Meditationum B. Marie.*
And

And *Bernardinus de Senis*, hath the confidence to tell us, That the Virgin *Mary* hath done as much or more, for God, than he hath done for all mankind. *Sola benedicta Virgo Maria plus fecit Deo vel tantum (ut sic dicam) quam fecit Deus toti generi humano. Credo etenim certe quod mihi indulgebit Deus, si nunc pro Virgine loquar. Congregemus in unum quae Deus homini fecit: & consideremus quae Maria Virgo Domino satisfecit, &c. Reddendo ergo singula singulis, sc. quae fecit Deus homini, & quae fecit Deo beata Virgo: videbis quod plus fecit Maria Deo, quam homini Deus. Ut pro solatio dicere liceat, quod propter Beatam Virginem, quam tamen ipse fecit, Deus quodammodo plus obligetur nobis, quam nos sibi.* *Bernardin. Senens. serm. 61. artic. 1. cap. 11.*

And *Bernardinus de Busti* to the same purpose. as he is there cited.

And much more of such Stuff, you may find collected together by that Reverend Prelate and Primate, in the same Book; especially from Page. 465. to pag. 514.

So that 'tis but high time for the Popes themselves (if they have but any sense of Reason or Religion left) to put a check to these insolent extravagances. And not encourage them by such Indulgences, as themselves (it seems) begin at length to be ashamed of.

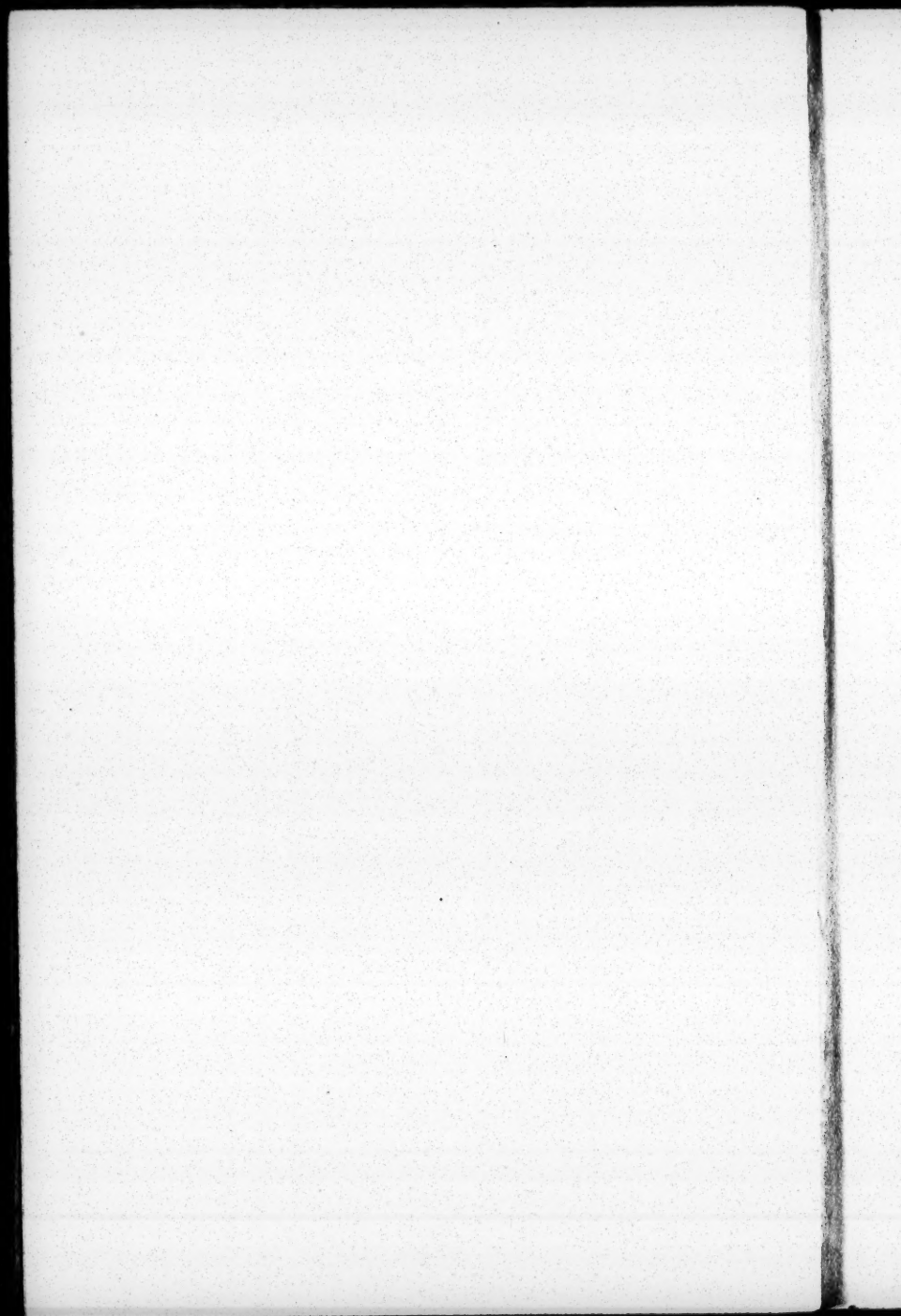
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